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Critical Notes.

THE GREEK RENDERING OF DEUTERONOMY 16:20.

The impetuous צַדִּיק צַדִּיק תִּפְרֹחַ, said John E. McFadyen in his comparison of Hellenism and Hebraism,¹ which is one of the most characteristic things in the Old Testament, offered a stumbling-block to the Greek translator, whose tame equivalent is δικαίως τὸ δίκαιον διώξῃ. Yet this "tame equivalent" made deep impression on later writers. Not only Jerome preserved it in his Latin Bible, *juste quod justum est persequeris*, but many authors have quoted it. First of all Philo in a passage which nicely confirms the statement of Mr. McFadyen that the note of Hellenism is balance, that he cannot even look virtue straight in the face, but has to define it as the mean between two vices. In the treatise *Quod deterius potiori insidiari soleat*² Philo says: "One must not approach φρόνησιν πανούργως οὐδὲ σωφροσύνην φειδωλῶς καὶ ἀνελευθέρως οὐδὲ θρασείως ἀνδρείαν οὐδὲ δεισιδαιμόνως εὐσέβειαν οὐδ' ἄλλην τινὰ τῶν κατ' ἀρετὴν ἐπιστήμην ἀνεπιστημόνως· ἀνοδία γὰρ ὁμολογουμένως ταῦτα πάντα. παρὸ καὶ νόμος κεῖται "δικαίως τὸ δίκαιον διώκειν," ἵνα δικαιοσύνην καὶ πᾶσαν ἀρετὴν τοῖς συγγενέσιν ἔργοις αὐτῆς ἀλλὰ μὴ τοῖς ἐναντίοις μετερχώμεθα. With the verb μεταδιώκειν Philo alludes to it a second time.³

But the Greek writer, who was, perhaps, most deeply impressed by this formula, was the worker-over of the *Didascalia*, the author of the *Apostolic Constitutions*. Book II, chap. 5, he adds to the words from Exod. 23:3 and Deut. 1:17, καὶ πάλιν Δικαίως διώξει τὸ δίκαιον.

In chap. 9 he quotes it as a word of the Lord: παρακούσας τῆς θείας καὶ κυριακῆς φωνῆς, λεγούσης· Δικαίως διώξει τὸ δίκαιον. For κυριακῆς the codex of the Bodleian library has δεσποτικῆς; another manuscript reads δίκαιος, not understanding the form διώξει, which is changed into διώξῃ by the MSS. xy, and into διώξεις by the first editor of the *Constitutions* (almost the same variations already in chap. 5).

A third time it occurs in chap. 47: μὴ προλήψει ἡ μονομερῶς, ἀλλὰ μετὰ δικαιοσύνης ὡς ὑπὲρ ζωῆς αἰωνίου ἢ θανάτου δόντες ἀπόφασιν· δικαίως γάρ, φησὶν ὁ θεός, διώξει τὸ δίκαιον; here again one MS. has δίκαιος, two διώξεις.

Holmes quotes further Origen (III, 325), Isidorus Pelusiota (368), Basilus (*Catena ad I.*), Cyril of Alexandria (I, 1, 288), Damasc. (II, 491), Theodoret, Ambrosius.

Origen comments on the passage, in his *Commentary on the Gospel of John*:⁴ εἰ μὲν τίς ἐστὶν δίκαιος, τὸ δίκαιον διώκει· οὐ μὴν εἴ τις τὸ δίκαιον

¹ *American Journal of Theology*, Vol. VIII, p. 31.

² Mangey, I, 195; Cohn-Wendland, I, 262.

³ Mangey, II, 416.

⁴ XXVIII, 12; new Berlin edition, p. 405.

διώκει, δίκαιός ἐστιν ἐκεῖνος· ὅπερ συνήσεις ἐπιστήσας τῷ “Δικαίως τὸ δίκαιον διώξῃ,” εἴπερ μὴ μάτην τὸ “Δικαίως” προτέτακται τοῦ “Τὸ δίκαιον διώξῃ.” δυνατὸν γάρ, οἶμαι, τὸ δίκαιον διώκειν, ἀλλ’ οὐ δικαίως . . . οἶμαι δ’ ὅτι ἀνάλογον τῷ “Δικαίως τὸ δίκαιον διώξῃ” λέγουτ’ ἄν· ‘σωφρόνως τὸ σῶφρον διώξῃ’· καὶ ‘ἀνδρείως τὸ ἀνδρεῖον διώξῃ’ καὶ ‘σοφῶς τὸ σοφὸν διώξῃ’ καὶ τὸ ἀνὰ λόγον ἐπὶ τῶν λοιπῶν ἀρετῶν.

These are some examples of the use made by Greek writers of the “tame” Greek explication of Deut. 16:20. In the *International Commentary* the LXX rendering is not even quoted. If we had a much-needed work, which American industry might give us, viz., a *comprehensive concordance of Scripture quotations*, probably many more examples might be found, and it would be an easy and pleasant task to write a history of such and similar passages.⁵ The Berlin Academy gives good indices of Scripture quotations to almost every volume of the Greek Fathers which has appeared as yet. But we not only want to know the passages which a single Father or author quotes, but also the authors who quote this or that passage. I do not know of such a work based on the modern editions of the oldest writers; it would be a great boon for the history of exegesis as well as for textual criticism.

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⁵ Of Latin writers Sabatier quotes: Hieron, l. 2, *contra Pelag.*, to. 4, col. 512a, and *Ennod. Ticin. Conc.*, to. 4, p. 1342d, besides Ambrosius, in *Luc.*, 1, t. i, 1272e.